UMMUL MOMINEEN

KHADIJA

BINT KHUWAILID

خديجه بِنت خُويلِد رضئ الله تعالى عنها

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UMMUL MOMINEEN KHADIJA BINT KHUWAILID

(رضئ الله تعالى عنہا)

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بِسم الله الرحمنِ الرحيم

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

BLESSED BIRTH

Ummul Momineen Khadijah bint Khuwailid (أمّ المؤمنين خَدِيجَة بِنْت خُوَيْلِد رضئ الله تعالى عنها) was born in 554 CE (68 BH) in Makka. She belonged to Asad subtribe of Quraish.

Her father's name was Khuwailid Ibn Asad (d 585 CE) who was a rich businessman in Makka. Her mother's name was Fatima bint Za'idah (d 575 CE) who belonged to Amir ibn Luayy subtribe of Quraish.

Ummul Momineen Khadijah (رضئ الله تعالى عنها) inherited business from her father, as she managed all his business after his death in 585 CE. Ibn Ishaq wrote that she never travelled with her trading caravans; instead, she used to employ people in return for a share of profits.

ANCESTORS

Ummul Momineen Khadijah's (رضئ الله تعالى عنها) ancestry meets with the ancestry of Prophet Mohammad (صلى الله عليه و آله وسلم) at Qusai Ibn Kilab (400–480 CE) who had three sons, namely, (i) Abd Ad-Dar, Abd Manaf and Abd-al-Uzza.

Prophet Mohammad's (صلى الله عليه و آله وسلم) ancestry is - Mohammad (صلى الله عليه و آله وسلم), Ibn Abdullah, Ibn Abdul Muttalib, Ibn Hashim, Ibn Abd Manaf, Ibn Qusai, Ibn Kilab.

Ummul Momineen Khadija's (رضئ الله تعالى عنہا) ancestry is - Khadijah bint Khuwaylid, ibn Asad, ibn Abd al-Uzza, Ibn Qusai, Ibn Kilab.

The above ancestry makes her the closest relative to the Prophet (صلى الله عليه و آله وسلم) than any of his other wives.

EARLY LIFE

Ummul Momineen Khadija (رضئ الله تعالى عنہا) was raised in a famous and respected household. Her father died on the day of the battle of Al-Fijar (حرب الفِجَار), which was fought between the two confederations of tribes of Makka and Taif in 585 CE.

Details about her early life are not known, except that she was married when she was 15 years old to an Arab noble named Abu Halah ibn Zurarah ibn al-Nabbash At-Tamimi. She had two children from this marriage, namely, Halah and Hinda (رضئ الله تعالى عنہنّ). This marriage did not last long as Abu Halah died within a few years of their marriage.

She was then married to Atiq ibn A'id ibn Umar ibn Makhzum. She had a daughter from this marriage whose name was also Hind. Her second marriage also did not last long as Atiq also died within a few years. There are some conflicting reports in this context as to whether Atiq died or was separated from her.

She continued raising her children and trade after the demise of both her husbands. In view of the expansion of her business and charitable activities, she grew in popularity in Makka. It is reported that she was famous as 'the chaste woman' (الطاهرة) and 'the princess of Quraishi women' (أمراء نساء قريشي) because of her integrity, business acumen, humanity, and forthright personality.

Many people wanted to work with her in her trading caravans as she used to employ people for this purpose. She used to select only hardworking young men, who can travel to far off business centers in trading caravans who are also honest and diligent. They were paid generously for their services.

It is reported that in 594 CE Ummul Momineen Khadija (رضئ الله تعالى عنہا) needed a young, energetic, and honest person for certain trading transactions in Syria. For this purpose, she found Mohammad bin Abdullah (صلى الله عليه و آله وسلم), as a suitable person to carry it out since he was famous as honest and truthful (صادق و امين) in Makka. The Prophet (صلى الله عليه و آله وسلم) was contacted by her people and Abu Talib (رضئ الله تعالى عنه) found it an excellent opportunity for his nephew. The offer was accepted by the Prophet (صلى الله عليه و آله وسلم).

To help Mohammad (صلى الله عليه و آله وسلم) on this trading business, she accompanied a trusted employee of hers named Maysarah.

After the trade was completed and the profits exceeded her expectations, it was natural that she would seek a report from Maysarah about Mohammad (صلى الله عليه و آله وسلم), about his conduct, behavior, and expertise in business dealings because he had newly joined her trading business.

Maysarah was so impressed from the personality of Mohammad (صلى الله عليه و آله وسلم), and his conduct and behavior that he said, he had never seen a person like him, ever in his life, who could be so gentle, honest, and considerate in his dealings with people. He said, such qualities can only be found in angels of highest order.

She asked Maysarah repeatedly about his observations at different intervals, as she was an experienced businesswoman and knew the body language, inner and outer content of peoples' statements. Every time she asked, and every time he repeated his praise, and she was convinced that what he was telling was the truth.

This resulted in a sea change in her heart as she was looking for such a person in her life to take care of her, her children, and her business. She prayed in her heart to Allah to let him marry her, so that he could care for her, and share her responsibilities.

When Ummul Momineen Khadija (رضئ الله تعالى عنہا) made up her mind to marry Mohammad (صلى الله عليه و آله وسلم), she entrusted a friend of hers, named Nafisa to approach Muhammad (صلى الله عليه و آله وسلم) and ask if he is interested in marriage.

The Prophet (صلى الله عليه و آله وسلم) was surprised by such an enquiry. He said he was not ready for marriage as he needed to earn sufficient money to support a family before thinking of marriage.

Nafisa, then asked him, if he would be interested to marry a woman who does not need his support and has the means to provide for herself and the family.

Then she opened up, and asked directly, if he was interested in marrying Khadija (رضئ الله تعالى عنہا), and that she brought this proposal from her directly.

The Prophet (صلى الله عليه و آله وسلم) did not expect this proposal to come from Khadija (رضئ الله تعالى عنہا). He decided to consult his uncle in this regard before replying to her.

When Abu Talib (رضئ الله تعالى عنه) heard about this proposal, he was very happy. Then Abu Talib (رضئ الله تعالى عنه) himself went to the house of Khadija (رضئ الله تعالى عنہا) to formally ask her hand for his nephew Mohammad (صلى الله عليه و آله وسلم).

This news was spread in both their families, and everyone was elated on this marriage. It is reported that Hadhrat Abu Talib (رضئ الله تعالى عنه) performed the marriage and recited the marriage sermon (خطبة عقد النكاح). The marriage took place in 594 CE (28 BH). After marriage, the Prophet (صلى الله عليه و آله وسلم) shifted to the house of Ummul Momineen Khadija (رضئ الله تعالى عنہا).

At the time of marriage, the Prophet (صلى الله عليه و آله وسلم) was 25 years old, and Ummul Momineen Khadija (رضئ الله تعالى عنها) was 40 years old. However, the age difference did not matter in their relationship as they loved each other for the rest of their lives.

Those days in Makka it was normal that men would marry much younger women and women would marry much younger men and vice versa.

Also, after the death or separation from their husbands, it was normal that women would be married more than one time. It was very rare that a woman or a widow would be left alone to fend for herself emotionally or financially.

LIFE AFTER MARRIAGE WITH PROPHET MOHAMMAD (صلى الله عليه و آله وسلم)

The initial 10 years after the marriage were smooth as the Prophet (صلى الله عليه و آله وسلم) helped Ummul Momineen Khadija (رضئ الله تعالى عنها) in her responsibilities at home and in trading. During this time, they had 6 children as follows.

Sons

(i) Sayyid Qasim ibn Mohammad (رضئ الله تعالى عنه) (601-598 CE). The eldest son of the Prophet (صلى الله عليه و آله وسلم) who died at the age of 3 years. He was buried in Jannatul Mua'alla cemetery. This is the reason in some Ahadith the Prophet (صلى الله عليه و آله وسلم) is referred to as Abul Qasim (the father of Qasim).

(ii) Sayyid Abdullah Ibn Mohammad (رضئ الله تعالى عنه) (615-611 CE). He was born after 4 daughters and was the youngest of Prophet's (صلى الله عليه و آله وسلم) children. He was born in the second year after the declaration of Prophethood by Mohammad (صلى الله عليه و آله وسلم) in 610. But he died 4 years later in 615 CE, when the persecution of Makkan Pagans was reaching to its peak.

Daughters

(i) Sayyida Zaynab bint Mohammad (رضئ الله تعالى عنها) (629–599 CE). She was married to her maternal cousin Abu al-A's (رضئ الله تعالى عنه) before the immigration of the Prophet (صلى الله عليه و آله وسلم) to Madina in 622 CE.

(ii) Sayyida Ruqayyah bint Mohammad (624-601 CE) (رضئ الله تعالى عنها). She was the second daughter of the Prophet (صلى الله عليه و آله وسلم) who was married to Uthman

(رضئ الله تعالى عنه). She had a son named Abdullah (رضئ الله تعالى عنه) from this marriage. She died in 624 CE from an illness.

(iii) Sayyida Umm Kulthum (630-603 CE) (رضئ الله تعالى عنها). She was the third daughter of the Prophet (صلى الله عليه و آله وسلم). After the death of her sister Ruqayyah (رضئ الله تعالى عنها) in 624 CE, she was married to Uthman (رضئ الله تعالى عنه). She died in 630 CE.

(iv) Sayyida Fatimah bint Mohammad (632-605 CE) (رضئ الله تعالى عنها). She was the last daughter of the Prophet (صلى الله عليه و آله وسلم) who was born 5 years before the declaration of his Prophethood. She was married to Hadhrat Ali (رضئ الله تعالى عنه). They had three sons namely, Imam Hasan, Imam Hussain, and Imam Mohsin (رضئ الله تعالى عنهم), and two daughters, namely, Sayyida Zainab (رضئ الله تعالى عنها) and Sayyida Umm Kulthum (رضئ الله تعالى عنها).

LIFE AFTER THE DECLARATION OF PROPHETHOOD BY MOHAMMAD (صلى الله عليه و آله وسلم)

At the time of the birth of Sayyida Fatima (رضئ الله تعالى عنها), the Prophet (صلى الله عليه و آله وسلم) was 35 years old, and Ummul Momineen Khadija (رضئ الله تعالى عنها) was 50 years old.

The life at home was normal and so was the trade, most of which was looked after by the Prophet (صلى الله عليه و آله وسلم) as Ummul Momineen was busy in looking after her home and children.

Around this time, a change gradually overtook the Prophet (صلى الله عليه و آله وسلم) as he started spending more time in meditation and his worldly activities remained limited to the essentially required work at home and in trade.

He started having dreams which were so truthful and clear that whatever was shown to him in his dreams would take place in the world as it is. These dreams gradually increased, so was his meditation.

And one day, he decided to find a recluse, away from home and city, for the remembrance of Allah. For this purpose, he chose a nearby hill, in which he found a perfect recluse in a cave, away from the people.

This cave is known as Hiraa cave (غَار حِرَاء) which is located in the Mountain of light (جبل النور) near Makka. This cave was 4 meters in length and 1.5 meters in width.

The meditations of the Prophet (صلى الله عليه و آله وسلم) increased, from a few hours to a few days at a stretch. Ummul Momineen Khadija (رضئ الله تعالى عنها) wholeheartedly cooperated in this regard which relieved the Prophet (صلى الله عليه و آله وسلم) of his responsibilities for this purpose. She used to prepare for him vegetarian food which is sufficient for a number of days. The Prophet (صلى الله عليه و آله وسلم) would carry this food and water to the cave and spend days in seclusion. The Prophet's (صلى الله عليه و آله وسلم) seclusions were frequent particularly during the month of Ramadhan.

This continued for about 5 years till the Prophet (صلى الله عليه و آله وسلم) reached 40 years. And one day, he was visited by angel Jibreel (عليه السلام) in the cave during his meditational seclusion. The angel brought him a message from the Lord of the worlds. These events have been described in authentic Ahadith, as follows.

> **(i)** It is in Hadith - Ummul Momineen Aisha (رضئ الله تعالى عنها), narrated that 'the onset of Divine revelations to Allah's Apostle (صلى الله عليه و آله وسلم) was in the form of good dreams which came true like bright day light, and then the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he would pray continuously for many days till, he would go back to see his family. He would take with him some food for his stay and then come back to Ummul Momineen Khadija (رضئ الله تعالى عنها) to take his food likewise again till suddenly (one day) the Truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. The Prophet (صلى الله عليه و آله وسلم) replied, "I do not know how to read. The Prophet (صلى الله عليه و آله وسلم) added, 'the angel caught me and pressed me so hard that I could not bear it anymore. He then released me and again asked me to read, and I replied, I do not know how to read. Then he caught me again and pressed me a second time till I could not bear it anymore. He then released me and again asked me to read but again I replied, I do not know how to read. Then he caught me for the third time and pressed me, and then released me and said, [اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ - خَلَقَ الْإِنسَانَ مِنْ عَلَقٍ - اقْرَأْ وَرَبُّكَ الْأَكْرَمُ - Read in the name of your Lord, who has created (all that exists), has created man from a clot. Read! And your Lord is the Most Generous." (Al-Alaq - 1-3).
>
> (After this) Allah's Apostle (صلى الله عليه و آله وسلم) returned (home) with the revelation; his heart beating hard. He went to Ummul Momineen Khadija bint Khuwailid (رضئ الله تعالى عنها) and said, 'Cover me! Cover me!' He was covered, till his state got back to normal and he told her everything that happened and said, 'I fear that something may

happen to me.' Ummul Momineen Khadija (رضئ الله تعالى عنہا) replied, "Never! By Allah, Allah will always take care of you. You keep good relations with your Kith and kin, help the poor and the destitute, serve your guests generously and assist the deserving calamity-afflicted ones.' Ummul Momineen Khadija (رضئ الله تعالى عنہا) then accompanied him to her cousin Waraqa bin Naufal bin Asad bin Abdul Uzza, who, during pre-Islamic period, had become Christian and used Hebrew letters in his writing. He used to write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Ummul Momineen Khadija (رضئ الله تعالى عنہا) said to Waraqa, 'Listen to your nephew, O' my cousin!' Waraqa asked, 'O my nephew! What have you seen?' Allah's Apostle (صلى الله عليه و آله وسلم) described whatever he had seen. Waraqa said, 'this is the same one (angel Gabriel) who keeps the secrets, whom Allah had sent to Musa (عليه السلام). I wish I were young and could live up to the time when your people would turn you out.' Allah's Apostle (صلى الله عليه و آله وسلم) asked, 'will they drive me out?' Waraqa replied in the affirmative and said, 'anyone who came with something similar to what you have brought, was treated with hostility; and if I should remain alive till the day when you will be turned out, then I would support you strongly.' But after a few days Waraqa died and the Divine revelation was also paused for a while. **(Sahih al-Bukhari Vol 1, Bk 1, Hadith # 003).**

Explanation

Allah (عَزَّ وَجَلَّ) is the teacher of Prophet Mohammad (صلى الله عليه و آله وسلم), and the Prophet (صلى الله عليه و آله وسلم) is the teacher of humanity. In this circumstance, how can a human being teach him to read or write? This was the reason, the Prophet (صلى الله عليه و آله وسلم) informed Hadhrat Jibreel (عليه السلام) that 'he does not know how to read'.

It is in Quran - عَلَّمَهُ شَدِيدُ الْقُوَىٰ - ذُو مِرَّةٍ فَاسْتَوَىٰ [The Lord of Mighty Power has taught him. The Lord of Strength; so, he attained completion.] (An-Najm - 5-6)

Allah (عَزَّ وَجَلَّ) taught the Prophet (صلى الله عليه و آله وسلم) everything, directly and indirectly (via Hadhrat Jibreel - عليه السلام). Hadhrat Jibreel (عليه السلام) was not teaching the Prophet (صلى الله عليه و آله وسلم), in Hiraa cave, rather he was a medium to convey Allah's (عَزَّ وَجَلَّ) affection towards Prophet Mohammad (صلى الله عليه و آله وسلم) by three affectionate hugs. Surely, these hugs looked powerful to Prophet Mohammad (صلى الله عليه و آله وسلم), as this was a display of divine love. Subhanallah.

The proclamation of Prophet-hood of Prophet Mohammad (صلى الله عليه و آله وسلم) to the world was divinely carried out in an organized way, as per the exigencies of our physical world.

Prophet's (صلى الله عليه و آله وسلم) truthful dreams before the declaration of Prophet-hood in the world, and his love for seclusion in remembering Allah (عَزَّ وَجَلَّ) were indicators in this context.

In addition, the worldly confirmation of prophet-hood from a source outside Prophet's (صلى الله عليه و آله وسلم) home was done by Waraqa bin Naufal (رضئ الله تعالى عنه) who confirmed and accepted the prophet-hood based on his study of earlier scriptures. He also predicted people's apathy towards the Prophet (صلى الله عليه و آله وسلم) based on his knowledge of earlier scriptures.

During Prophet's (صلى الله عليه و آله وسلم) childhood and adolescence, Hadhrat Abu Talib (رضئ الله تعالى عنه) recognized and believed in the Prophet-hood of Prophet Mohammad (صلى الله عليه و آله وسلم).

(ii) It is in Hadith - When Abu Talib (رضئ الله تعالى عنه) decided to go to Syria along with the Quraish for business, he took the Prophet (صلى الله عليه و آله وسلم) along with him. At that time, the age of the Prophet (صلى الله عليه و آله وسلم) was 12 years, 2 months and 10 days. When the caravan reached Basra, there a hermit (Christian Monk) by name Buhaira recognized the Prophet (صلى الله عليه و آله وسلم) the moment he saw him, as he had read in the previous heavenly books the attributes of the Last Prophet and the signs of his Prophet-hood.

Buhaira held the blessed hands of the Apostle (صلى الله عليه و آله وسلم) and told the Quraish, he is the leader of the heavens and earths. He is the Prophet of the Lord of the Worlds, and his greatness is 'Mercy for the whole universe'.

The Quraish asked him: How do you know all this? Buhaira replied: When you were ascending the valley, there was no tree or stone that did not prostrate to Him, at the time of heat, a small cloud covered Him and He has the Seal of Prophet-hood between both His shoulders. With great devotion and respect, Buhaira arranged a feast for the sake of the Prophet (صلى الله عليه و آله وسلم).

Buhaira told Hadhrat Abu Talib (رضئ الله تعالى عنه), take your nephew back to Makkah and sell away your merchandise here itself, as the Jews are his die-hard enemies. There is a danger that they might martyr Him. Hence, Hadhrat Abu Talib (رضئ الله تعالى عنه) returned to Makkah along with the Prophet (صلى الله عليه و آله وسلم). **(Tirmidhi, Muwahib Ladunniya by Qastallani).**

The above episode shows Hadhrat Abu Talib (رضئ الله تعالى عنه) believed in the Prophet-hood of Prophet Mohammad (صلى الله عليه و آله وسلم). This was the reason he returned to Makka. If he did not believe it, he would have ignored Buhaira and continued his scheduled journey.

(iii) It is in Hadith - Jabir bin Abdullah Al-Ansari (رضئ الله تعالى عنه) narrated that, while talking about the period of pause in revelation, reporting the speech of the Prophet (صلى الله عليه و آله وسلم), 'while I was walking, all of a sudden, I heard a voice from the sky. I looked up and saw the same angel who had visited me in the cave of Hira sitting

on a chair between the sky and the earth. I got afraid and came back home and said, wrap me (in blankets). And then Allah (عَزَّ وَجَلَّ) revealed the following Verses - يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - [O you (the Prophet ﷺ)! wrapped up in garments! Arise and warn (the people). And glorify your Lord. And purify your clothing. And avoid uncleanliness.] (Al-Muddaththir - 1-5)

The Prophet (صلى الله عليه و آله وسلم) witnessed Hadhrat Jibreel (عليه السلام) sitting on a big chair between the earth and sky. It depicts that the Prophet (صلى الله عليه و آله وسلم) was assured that Allah, the mighty is looking over the affairs of Prophet (صلى الله عليه و آله وسلم) constantly. Looking at the depiction of Allah's (عَزَّ وَجَلَّ) might, the Prophet (صلى الله عليه و آله وسلم) covered himself in a garment/blanket. While he did so, Allah (عَزَّ وَجَلَّ) addressed him affectionately as has been described in the above Hadith.

(iv) It is in Hadith - Ummul Momineen Aisha (رضئ الله تعالى عنها) narrated that, Al-Harith bin Hisham asked Allah's Apostle (صلى الله عليه و آله وسلم), 'O Allah's Apostle (صلى الله عليه و آله وسلم), how does Divine revelation come to you? Allah's Apostle (صلى الله عليه و آله وسلم) replied, 'Sometimes it is like the ringing of a bell; this form of revelation is the hardest of all, and then this state passes off, after I have grasped what is revealed. Sometimes the Angel comes in the form of a man and talks to me and I grasp whatever he says.' Ummul Momineen Aisha (رضئ الله تعالى عنها) added: 'Verily I saw revelation coming to him on a very cold day, and at the end, I noticed the sweat dropping from Prophet's (صلى الله عليه و آله وسلم) forehead.

Explanation

The channels of revelations to Prophet Mohammad (صلى الله عليه و آله وسلم) were many, direct and indirect, both.

It is in Quran - وَمَا يَنطِقُ عَنِ الْهَوَىٰ - إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ [The Prophet ﷺ does not speak out of desire. It is the revelation that is coming to him.] (An-Najm - 3-4)

The Prophet (صلى الله عليه و آله وسلم) mentioned two of these channels. What is the meaning of 'ringing of bell' (صَلْصَلَةِ الْجَرَسِ). It is the state of annihilation (فنائيت). What is this state. It is the state in which the existence of Almighty overtakes the existence of the servant. When this state is over, the physical senses come back. This was one of the ways of revelations to Prophet Mohammad (صلى الله عليه و آله وسلم). During this state, when the Prophet (صلى الله عليه و آله وسلم) had grasped what was communicated to him directly, the state of annihilation would pass.

LIFE UNDER PERSECUTION BY THE QURAISH

After the revelation of the verses - يَا أَيُّهَا الْمُدَّثِّرُ - قُمْ فَأَنذِرْ - وَرَبَّكَ فَكَبِّرْ - وَثِيَابَكَ فَطَهِّرْ - وَالرُّجْزَ فَاهْجُرْ - [O you (Prophet ﷺ)! wrapped up in garments! Arise and warn (the people). And glorify your Lord. And purify your clothing. And avoid uncleanliness.] (Al-Muddaththir - 1-5), the Prophet (صلى الله عليه و آله وسلم) started preaching openly. Most of the Quraish did not believe him and started opposing him, that included some of his own family members like his uncle Abu lahab.

The Prophet (صلى الله عليه و آله وسلم) said, 'Ummul Momineen Khadija (رضئ الله تعالى عنها) believed me when others did not believe me'.

The first people who embraced Islam were, Ummul Momineen Khadija (رضئ الله تعالى عنها), all children of the Prophet (صلى الله عليه و آله وسلم), Ali, Zaid bin Harith (رضئ الله تعالى عنهم) at home. Included in them is Hadhrat Abu Talib (رضئ الله تعالى عنه) who was a de facto Muslim from Prophet's (صلى الله عليه و آله وسلم) childhood. Thus, we can say that Hadhrat Abu Talib (رضئ الله تعالى عنه) is the one who believed in the Prophethood of Mohammad (صلى الله عليه و آله وسلم) in his childhood, long before the Prophet's (صلى الله عليه و آله وسلم) formal declaration of his Prophethood.

From outside the home of the Prophet (صلى الله عليه و آله وسلم), the first Muslim was Abu Bakr (رضئ الله تعالى عنه), who was his close friend from the youth.

The persecution of the Prophet's (صلى الله عليه و آله وسلم) family and new Muslims was a daily affair as the Quraish did not spare them even for a single day. Ummul Momineen Khadija (رضئ الله تعالى عنها) stood by the Prophet (صلى الله عليه و آله وسلم) and spent money on her family from the resources they had accumulated earlier.

Muslim historians have documented the long years of torture of the Muslims, particularly the Prophet's (صلى الله عليه و آله وسلم) family by the Quraish. All along, Hadhrat Abu Talib (رضئ الله تعالى عنه), being the head of Banu Hashim subtribe defended and protected the Prophet (صلى الله عليه و آله وسلم).

LIFE UNDER BOYCOTT OF QURAISH

The persecution of the Muslims came to its peak when the Prophet (صلى الله عليه و آله وسلم), his family and his close relatives had to suffer a three year long boycott from the Quraish between 616-19 CE (5-3 BH).

It was a public boycott against Banu Hashim, led by Banu Abd Shams and Banu Makhzum, two important subtribes of Quraish.

It was carried out to pressurize Banu Hashim, Particularly Hadhrat Abu Talib (رضئ الله تعالى عنه), to withdraw their support and protection to the Prophet (صلى الله عليه و آله وسلم).

The terms of the boycott were very harsh as it was declared that no one should marry women belonging to Banu Hashim, nor give women for them to marry; and that no one would trade with them, and no one would maintain any contact with them, social or financial.

A deed was written, and all-important people in town were forced to sign it, irrespective of whether they liked it or not. This deed was hung on the wall of Ka'ba to scare people not to violate the boycott. The public display of the terms of the contract served the purpose of informing any visitors who came to Makka about the boycott, so that any external help to Banu Hashim could be stopped.

Banu Muttalib and Banu Hashim along with their children and women were thus forced out of Makka, to a nearby open uninhabited valley called Shi'b Abu Talib (شعب أبي طالب رضئ الله تعالى عنه).

The intention of the pagans was to leave the Muslims at the mercy of the scorching heat of the sun, in order to starve them to death in the loneliness of the desert. There was no food in this valley and at times people were forced to eat leaves of the shrubs to survive. When the Prophet (صلى الله عليه و آله وسلم) would be praying, he could hear the cries of the children and women, which would shatter his heart.

Despite the horrendous torture, and all odds being against Muslims, they not only survived these years, but came out much stronger, and with a clear message that nothing could deter the Prophet (صلى الله عليه و آله وسلم), his family or the Muslims from their faith.

Ummul Momineen Khadija (رضئ الله تعالى عنها) played a big role for the people to survive during this boycott. She used her contacts and all her wealth in providing food to the people. The food was procured from whatever source possible, that could be secretly transferred to the people in the darkness of the nights.

Muslims, in general, were not part of this boycott as they did not belong to Banu Hashim. Particularly Hadhrat Abu Bakr and Umar (رضئ الله تعالى عنهما) did their best to support the people held up in Shi'b Abu Talib (رضئ الله تعالى عنه) from outside. Abu Bakr (رضئ الله تعالى عنه) was also very rich, and it is reported that he used all his wealth in procuring relief to the people held up in Shi'ab Abu Talib (رضئ الله تعالى عنه).

It is reported that through the efforts of Ummul Momineen Khadijah (رضئ الله تعالى عنها), and other Muslims, people would load their camels with provisions and leave them on the boundaries of the Shi'b Abu Talib (رضئ الله تعالى عنه), so the boycotted Muslims could retrieve them during the nights.

Three years passed like this, at the end of which some of the relatives of the besieged, finally took a stand against the boycott and it finally came to an end.

DEATH OF UMMUL MOMINEEN KHADIJA
(رضئ الله تعالى عنہا)

The boycott proved to be extremely stressful for Ummul Momineen Khadija (رضئ الله تعالى عنہا) as she was in her sixties at that time. She became extremely weak and after the boycott was over and they returned to their homes, she fell ill and died in that illness in 619 CE at the age of 65.

It is reported that Hadhrat Abu Talib (رضئ الله تعالى عنه) also died the same year. Thus, this year was called by the Prophet (صلى الله عليه و آله وسلم) as the year of sorrow.

Ummul Momineen Khadija (رضئ الله تعالى عنہا) died among the tears of the Prophet (صلى الله عليه و آله وسلم) and her children. Her death was one of the saddest experiences for the Prophet (صلى الله عليه و آله وسلم). She was buried in Jannatul Mua'llah graveyard.

Her great services to the Prophet (صلى الله عليه و آله وسلم) and to Islam were rewarded by Allah (عَزَّ وَجَلَّ) abundantly. Abu Hurairah (رضئ الله تعالى عنه) narrated that Jibreel (عليه السلام) said to the Prophet (صلى الله عليه و آله وسلم), greet her on behalf of the Lord of the worlds and on my behalf and give her the glad tiding that Allah has prepared a massive palace for her in Paradise wherein there will be no noise or fatigue. (Bukhari).

The Prophet (صلى الله عليه و آله وسلم) said, the best of world's women, during her lifetime, is Ummul Momineen Khadeja (رضئ الله تعالى عنہا). (Bukhari). The Prophet (صلى الله عليه و آله وسلم) remembered her with fond memories and often mentioned how much he missed her. Ummul Momineen Aisha (رضئ الله تعالى عنہا) narrated that whenever Allah's Apostle (صلى الله عليه و آله وسلم) slaughtered a sheep, he said, 'send it to the companions of Khadijah (رضئ الله تعالى عنہا). He said, his love of Khadija (رضئ الله تعالى عنہا) has been nurtured in his heart by Allah (عَزَّ وَجَلَّ).